University of Northern Iowa

Hopes and Fears; Or, Scenes from the Life of a Spinster
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amusement. They are as dull as they are unedifying, as easy to write as they are hard to read. One merit, however, the volume before us has, — it does not apologize for iniquities or gross vices, nor does it set forth the sins of its heroes as titles to honor. It spares us, too, those vulgar and revolting scenes which we might expect in the account of such lives. It may be, partly, this regard for decency which makes the book so dull.

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5. — *Hopes and Fears; or, Scenes from the Life of a Spinster.* By the Author of "The Heir of Redcliffe," "Heartsease," etc. In two Volumes. New York: D. Appleton & Co. 1861.

We suspect that Miss Yonge's last novel is somewhat autobiographical. At all events, the union of a chivalrous sense of honor with a keen perception of the ludicrous, and of dainty literary tastes with strictly High-Church principles, and the fondness alike for practical duties and errant fancies, seem as essential to the character of the author of "Hopes and Fears" as to that of the heroine. Novel-readers will find this less interesting than most of Miss Yonge's previous books. There are furnished for their delight no shipwrecks, no revolutions, no conflagrations, no romantic love-affairs, no drownings, and no dangerous accidents. They will find the story full, however, of the same quiet humor and the same high moral principle, though not superior in these respects to its modest little predecessor, "The Friarswood Post-Office." Peculiar to the book are sturdy attacks on liquor-selling and on Unitarianism, — together with some new theories of education, the results of the hopes and fears of her heroine for the children whom she instructs. Of these children the two who are under her exclusive training turn out very much worse than the two who have the additional advantage of a Unitarian governess. Two explanations of this are given. In the first place, too much romance was mixed with their religious food, and what was sentimental and beautiful was taught them in place of what was true. Hence both the children concluded that religion was all romance and sentimentality. One rejected it boldly and recklessly; the other accepted it as something that it was pretty to talk about and play with, but soon ceased to try to live by it. We see here how easily religious precocity passes into hypocrisy, and we are taught by "Hopes and Fears," as we were by "The Castle Builders," that no religious feelings which are not natural can be real. The second cause assigned for the failure of Miss Charlecote's fondest hopes is, that, in assuming the charge of two orphan children, who had been committed to her care by her former lover, their father, and whose relatives could not give

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them a religious education, and were very glad to be rid of them, she was tempting God by presumptuously arrogating to herself a trust to which he had not called her. We are at a loss to understand how, elsewhere, Miss Yonge can look with approbation on such impious opposings of the Divine Will as orphan asylums. After this we are not surprised to hear that "woman is not meant to be without leading-strings."

The Temperance part is very judiciously managed. We doubt the correctness of the author's portraiture of Unitarianism. We cannot admit either that all Unitarians are cultivated and philosophical, or that they are all Pantheists and Indifferentists. We question the fairness of the open and covert assertion that Unitarians have "a purely negative faith."

Miss Yonge's two stock characters appear as usual, — the good young lady, plain, silly, and bigoted, but strong in purity and truth, and rich in faith and love; and the bad young lady, witty, high-spirited, and fascinating, sometimes self-willed and giddy, but really noble and self-sacrificing. We fear that most readers' sympathies will be with the bad young lady, and she certainly is very shabbily treated. Here we must make the same objection to Miss Yonge's villains as to Bulwer's and Ainsworth's, namely, that they are much more interesting than the good people. We trace, too, Miss Yonge's usual fondness for displaying her learning, in the German quotations, which have evidently perplexed at least one class of her readers, — the proof-readers.

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6. — 1. *The Progress of Nations; or, the Principles of National Development in their Relation to Statesmanship. A Study in Analytical History.* London: Longman, Green, Longman, and Roberts. 1861. 8vo. pp. x. and 662.

2. *The Limits of Exact Science as applied to History. An Inaugural Lecture, delivered before the University of Cambridge.* By the Rev. Charles Kingsley, M. A., Professor of Modern History in the University of Cambridge, Chaplain in Ordinary to the Queen, and Rector of Eversley. Cambridge: MacMillan & Co. 1860. Small 8vo. pp. 72.

The author of the first of these volumes, as we learn from the Preface, is a lawyer already past the middle period of life; and his work was composed many years ago, while he was preparing himself for admission to the bar. In pursuing the necessary course of reading for that purpose, he was led to bestow much attention on historical ques-

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